

An Exegetical Analysis: The Development of the Monarchy within the Deuteronomistic History

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Abstract:

Upon examining the development of the monarchy within Israel's past, one may propose it presents implications which pertain to and/or impact the understanding of the broader biblical corpus. This is evidenced in that by attaining an understanding of Deuteronomistic history as well as the monarchy's development and its role, function and importance, individuals are able to recognize the associated theological implications. This is primarily acknowledged in the observation that the revelation of both God and His Word often become evident in different 'stages' as each stage builds upon the previous. An example of this concept may be seen in the biblical metanarrative as the theology of the Old Testament and/or Hebrew Bible functions as the basis/source of the theology of Jesus in the New Testament.

Keywords: Israel, monarchy, Deuteronomistic History, covenant(s), Abrahamic covenant, Sinaitic/Mosaic covenant, Davidic covenant, Jesus Christ, King, kings, kingship.

Introduction

Within this paper, one will be presented with the manner in which the monarchy has developed within Israel's past and the subsequent implication within the broader biblical corpus. The first section will address the primary framework of the monarchy's development. This will be followed by a general overview of the monarchic story line. Next, the monarchy's role, function and importance will be discussed, showing in conclusion the associated theological impact/consequences.

Deuteronomistic History

When examining Israel's past, one may propose the recognition of the Deuteronomistic History is essential as it provides the main framework for studying the monarchy's development.¹ Stretching from Joshua to 2 Kings this primarily narrative account depicts the tragic "story of entry and exile"² wherein "the community of God fail[s] to be obedient to God in fulfilling their part as the chosen people"³ via the "terms of their loyalty to the covenant"⁴. This said, one must recognize the "idea of a monarch and kingship within Israelite society persists beyond the discussion of the monarchy with the D-History"⁵ (e.g. 1-2 Chronicles;⁶ see Appendix A) as the Deuteronomistic History does not "in its own right define monarchy in its entirety in terms of its importance in the [broader] biblical narrative"⁷.

Development of the Monarchy

In tracing Israel's monarchy, specifically within the context of the Deuteronomistic History, one is presented with a large amount of information spanning a vast amount of time.⁸ Consequently, only a general overview of the monarchic story line will be attempted in the proceeding sections with the

¹ Ian Provan, V. Philips Long and Tremper Longman, *A Biblical History of Israel*, 2nd ed., (Louisville, KY: Westminster John Knox Press, 2015), p. 135; Bradly Emery, "D-History Structural Concerns_Trajectory_January 23, 2014," *YouTube*, https://youtu.be/Ma-9UwCD_JU, accessed July 2, 2019.

² Embry, "D-History Structural Concerns".

³ Bradly Emery, "D-History_January 14, 2014," *YouTube*, <https://youtu.be/ed-mMLK-g-c>. accessed July 2, 2019.

⁴ Andrew E. Hill and John H. Walton, *A Survey of the Old Testament*, 3rd. ed., (Grand Rapids, MI: Zondervan, 2009), p206.

⁵ Embry, "D-History Structural Concerns".

⁶ Provan, Long, Longman, pp130-132; 261, 318-322; Hill and Walton, p309.

⁷ Embry, "D-History Structural Concerns".

⁸ Marvin R. Wilson, *Exploring Our Hebraic Heritage: A Christian Theology of Roots and Renewal*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2014), p23.

associated details (e.g. order of events, dates) located in Appendixes B-D.

Joshua, Judges and Ruth

Upon examination, Joshua, Judges and Ruth effectively serve to provide “a believable and understandable background for the rise of the Israelite monarchy.”⁹ Beginning and ending “with an emphasis on God fulfilling his promise to give Israel the land and on the consequent responsibility to serve him faithfully”¹⁰ the concept of covenant faithfulness is accentuated. Building on this theme, Judges “focuses on Israel’s flawed response to the charge issued at the end of the book of Joshua to serve Yahweh [the king] faithfully and exclusively”¹¹. This is accomplished by recording the “sociopolitical decline that followed upon Joshua’s death”¹² and highlighting “the religious cause and consequences of the decline”¹³ which functions to pave the way for “the establishment of a human monarchy in Israel”¹⁴. Crucial to this development is the book of Ruth. Written during the time of the judges, Ruth’s interaction with and eventual marriage to Boaz serves the foundational purpose of introducing the concept of a kinsman-redeemer and Davidic lineage.¹⁵

⁹ J. M. Miller and J. H. Hayes, *A History of Ancient Israel and Judah*, (Philadelphia, PA: Westminster, 1986), 91; cf. Provan, Long, Longman, p218.

¹⁰ Provan, Long, Longman, p206; cf. Hill and Walton, pp218-254; Joshua 1:2-3, 6, 11, 13, 15, 22:1-24:13, NASB.

¹¹ Provan, Long, Longman, p222; cf. p216; Hill and Walton, pp218-232, 236-254; Bill T. Arnold and Bryan E. Beyer, *Encountering the Old Testament: A Christian Survey*, 3rd. ed., (Grand Rapids, MI: Baker Academic, 2015), pp142-153, 156-167.

¹² Provan, Long, Longman, p213; cf. Judges 1:1-3:6, NASB.

¹³ Provan, Long, Longman, p213; cf. Judges 3:7-16:31, NASB.

¹⁴ Provan, Long, Longman, p214; cf. Hill and Walton, 232-254.

¹⁵ Ruth 4:1-22, NASB; Arnold and Beyer, pp165-167; John MacArthur, *The MacArthur Bible Commentary*, (Nashville, TN: Thomas Nelson, 2005), pp292, 297-298.

First and Second Samuel

As the Israelite society progresses towards becoming a monarchy, 1-2 Samuel chronicle the structural change which possessed the most “[profound] political and religious consequences.”¹⁶ With 1 Samuel 1-7 establishing the transitional figure of Samuel and providing “a conceptual and thematic grid by which later events in the book are to be understood,”¹⁷ one may identify the three pivotal passages of 1 Samuel 2:1-10, 1 Samuel 2:27-36 and 1 Samuel 7 as being central to the book’s subject matter due to (1) “introduce[ing] the reversal-of-fortune theme,”¹⁸ (2) “raise[ing] the issue of kingship,”¹⁹ (3) “provid[ing] a ‘rational for rejection,’”²⁰ and (4) emphasizing “Yahweh’s unmatched power”²¹. This said, it is then in 1 Samuel 8 that the “end of Israel’s theocracy”²² occurs as the Israelite peoples become restless under Samuel and respond to the “constant threat of military invasion”²³ and “cultural pressures to become like other nations”²⁴ by crowning Saul as their first king. However, Saul “showed himself unworthy of the kingship”²⁵ by “failing to maintain his relationship with God”²⁶ and “disobeying [His] commandments

¹⁶ Robert P. Gordon, *1 & 2 Samuel*, OTG (Sheffield, JSOT Press, 1984), p9; cf. Hill and Walton, p259.

¹⁷ Provan, Long, Longman, p275.

¹⁸ Provan, Long, Longman, p275; cf. R. A. Carlson, *David, the Chosen King: A Traditio-Historical Approach to the Second Book of Samuel*, (Stockholm: Almqvist & Wiksell, 1964).

¹⁹ Provan, Long, Longman, p275; cf. R. A. Carlson, *David, the Chosen King: A Traditio-Historical Approach to the Second Book of Samuel*, (Stockholm: Almqvist & Wiksell, 1964).

²⁰ Provan, Long, Longman, p275; cf. R. A. Carlson, *David, the Chosen King: A Traditio-Historical Approach to the Second Book of Samuel*, (Stockholm: Almqvist & Wiksell, 1964).

²¹ Provan, Long, Longman, p275; cf. Arnold and Beyer, pp172-174.

²² Arnold and Beyer, p171; cf. 1 Samuel 8:7, NASB.

²³ Arnold and Beyer, p28; cf. Gordon, 42.

²⁴ Arnold and Beyer, p28; cf. Gordon, 42.

²⁵ Arnold and Beyer, p171.

²⁶ Arnold and Beyer, p28; cf. p171.

through Samuel”²⁷. As a result, Samuel was instructed by God to anoint David to be Saul’s successor as he was “a man after God’s own heart.”²⁸

During David’s ascent to the throne, he “became one of Saul’s court musicians”²⁹ and a “capable military leader;”³⁰ however, this produced jealousy within Saul and a desire to kill David³¹. Nevertheless, David escaped Saul’s pursuit and rose to kingship in Israel after Saul’s “death on Mount Gilboa”³² wherein he left “a unified kingdom to his son Solomon,”³³ thus establishing the beginning of dynastic succession in ancient Israel³⁴. In examining David’s life one may acknowledge that it can essentially be divided into two parts - “the period of blessing and the period under the curse”³⁵ wherein one’s obedience and pursuit of God is central. This may be seen in that 2 Samuel 1:1-10:19 “primarily focuses David’s political weal”³⁶ and the initiation of the Davidic covenant,³⁷ “while much of the reminder of 2 Samuel ... focus[es] on his familial woes, following upon his sins of adultery and murder”³⁸ which are subsequently “replicated in the lives of his children”³⁹.

²⁷ Arnold and Beyer, p171; cf. 1 Samuel 13:8-14; 15:1-31, NASB.

²⁸ Arnold and Beyer, p171; cf. 1 Samuel 13:14, 16:1-13, NASB.

²⁹ Arnold and Beyer, p171; cf. 1 Samuel 16:14-23, NASB.

³⁰ Arnold and Beyer, p171; cf. 1 Samuel 17:1-18:5, NASB.

³¹ Arnold and Beyer, p171; cf. 1 Samuel 18-27, NASB.

³² Arnold and Beyer, p184; cf. 2 Samuel, NASB.

³³ Arnold and Beyer, pp28-29.

³⁴ Arnold and Beyer, pp28-29.

³⁵ Provan, Long, Longman, p311.

³⁶ Provan, Long, Longman, pp310-311; cf. Arnold and Beyer, pp185-186.

³⁷ 2 Samuel 7, NASB.

³⁸ Provan, Long, Longman, pp310-311; cf. Arnold and Beyer, pp185-186; 2 Samuel 11, NASB.

³⁹ Provan, Long, Longman, p311.

First and Second Kings

Continuing the rule of the united monarchy upon David's death, Solomon 40 successfully expands Israel's borders, initiates international trade/contact, and engages in multiple building projects, including the "privilege of building God's temple in Jerusalem"⁴¹ which originated from David. However, the reality of a "united monarchy was short lived"⁴² as Solomon "after many years of relative faithfulness to Yahweh ... turned away to worship other gods, under the influence of his foreign wives"⁴³. As a result, the division of the kingdom originally threatened in 1 Kings 11:11-13, comes to fruition at "the beginning of the reign of Solomon's son, Rehoboam."⁴⁴

Newly divided, the Northern Kingdom quickly fell into religious apostasy under the reign of Jeroboam I and the nineteen preceding kings due to their desire to utilize religion for political gain/control.⁴⁵ Like its' neighbors, the Southern Kingdom also fell into religious apostasy "though much more gradually"⁴⁶ as marked by the interchange of good and bad kings within the Davidic Dynasty in the last century of the kingdom's existence⁴⁷. This said, the authors of 1-2 Kings primary concern in writing "is covenant faithfulness and loyalty to God, not political prowess"⁴⁸ wherein their evaluation of each king is based on "obedience or disobedience to God's law"⁴⁹.

⁴⁰ Provan, Long, Longman, p318.

⁴¹ Arnold and Beyer, p29.

⁴² Arnold and Beyer, p29.

⁴³ Provan, Long, Longman, p340; cf. 1 Kings 11:4, NASB.

⁴⁴ Provan, Long, Longman, p343; cf. Arnold and Beyer, pp29, 205; Hill and Walton, p288.

⁴⁵ Arnold and Beyer, p29; cf. pp205-211.

⁴⁶ Arnold and Beyer, p30; cf. p214.

⁴⁷ Arnold and Beyer, p30; cf. p214.

⁴⁸ Arnold and Beyer, p199.

⁴⁹ Arnold and Beyer, p214; cf. 2 Kings 17:13-23, 21:10-16, NASB.

Role, Function and Importance of the Monarchy

In examining the broader biblical corpus three important observations regarding the development of the monarchy in Israel may be recognized. The first being “the fundamental tenant of Israelite faith that Yahweh himself is the Great King”⁵⁰, second that “Israel’s traditions are replete with anticipations of a time when Israel would have a [human] king”⁵¹ and lastly instructions were given “about the form that kingship was to take”⁵². Proceeding from these observations, an equation can be identified as existing “between the kingdom of God and the kinship of Israel.”⁵³ This may be seen in that the “monarchy was meant to be representative from the beginning” wherein “God would continue to function as the true King”⁵⁴ and the human king was to be an/His “agent of government”⁵⁵.

Foundational to this concept, was/is the establishment of the Davidic covenant in which “Yahweh chose David and his dynasty”⁵⁶ as a means to legitimate participation “in the divine rule as God’s agent”⁵⁷ and “the exercise of monarchical power,”⁵⁸ despite humanity’s fallen nature. Consequently, it is then this “royal ideal”⁵⁹ rooted in covenant faithfulness which

⁵⁰ Arnold and Beyer, p219; cf. Numbers 23:21; Malachi 1:14; 1 Samuel 12:12, NASB.

⁵¹ Arnold and Beyer, p219; cf. Genesis 17:6, 16; 35:11; 49:10; Numbers 24:7, 17-19, NASB.

⁵² Arnold and Beyer, p219; cf. Deuteronomy 17:14-20, NASB.

⁵³ Arnold and Beyer, p236.

⁵⁴ Arnold and Beyer, p236; cf. J. J. M. Roberts, "The Enthronement of Yhwh and David: The Abiding Theological Significance of the Kingship Language of the Psalms," *The Catholic Biblical Quarterly* 64, no. 4 (2002): p682, accessed July 9th, 2019, <http://eres.regent.edu:2048/login?url=https://search-proquest-com.ezproxy.regent.edu/docview/220251395?accountid=13479>.

⁵⁵ Arnold and Beyer, p236; cf. Roberts, p682.

⁵⁶ Roberts, p682.

⁵⁷ Roberts, p682.

⁵⁸ Roberts, p682.

⁵⁹ Roberts, p682; cf. Arnold and Beyer, p236.

served to form the background for the “development of [the] messianic expectation”⁶⁰ which was fulfilled in the “threefold work”⁶¹ of Christ Jesus. In becoming incarnate, Christ completed his saving work through three movements by “first appear[ing] as a teacher in the prophetic office, then as high priest and lamb sacrifice in his suffering and death”⁶² and “finally by his resurrection receives his kingdom and remains active in his office or reign in his coming kingdom”⁶³ (see Appendix E).

Conclusion

In light of the above discussion, one may deduce the “revelation of God and his Word often comes in different stages”⁶⁴ wherein “each stage advanc[es] the depth and breadth of the truth found in the previous stage”⁶⁵. Such is the case concerning the development of Israel’s monarchy. With a foundation reaching back to the earlier Abrahamic and Sinaitic/Mosaic covenants, the Davidic covenant provides the means for a truly eternal kingdom established in Christ. While David and other individuals “ruled as king[s] of Israel,”⁶⁶ it is Jesus who will “return to rule as King of Kings and Lord of Lords”⁶⁷. This said, one may recognize that “the theology of the Hebrew Bible is the very life-sustaining source of the theology of Jesus.”⁶⁸

Appendix A:

⁶⁰ Roberts, p682; cf. Arnold and Beyer, p236.

⁶¹ Thomas C. Oden, *Classic Christianity: A Systematic Theology*, (New York, NY: HarperCollins Publishers, 1992), p366; cf. pp369-383, Larry D. Hart, *Truth Aflame: Theology for the Church in Renewal*, rev. ed., (Grand Rapids, MI: Zondervan, 2005), pp282, 336-338; Revelation 1:5, NASB.

⁶² Oden, p366.

⁶³ Oden, p366.

⁶⁴ Wilson, p23.

⁶⁵ Wilson, p23.

⁶⁶ Arnold and Beyer, p190.

⁶⁷ Arnold and Beyer, p190; cf. Revelations 19:16, NASB.

⁶⁸ Wilson, p16.

Outline of 1-2 Chronicles

- Genealogical Prologue (1 Chronicles 1-9)
 - Patriarchs (1 Chronicles 1)
 - Israel's Son's (1 Chronicles 2-3)
 - Families of Judah (1 Chronicles 4:1-23)
 - Simeon (1 Chronicles 4:24-43)
 - Reuben, Gad Manasseh (1 Chronicles 5)
 - Levi (1 Chronicles 6)
 - Issachar, Benjamin, Naphtalia, Ephraim, and Asher (1 Chronicles 7)
 - Saul (1 Chronicles 8)
 - Returning Exiles (1 Chronicles 9)
- United Monarchy (1 Chronicles 10-2 Chronicles 9)
 - David's Reign (1 Chronicles 10-29)
 - Death of Saul (1 Chronicles 10)
 - David's Ascension (1 Chronicles 11-12)
 - Ark of the Covenant Narrative (1 Chronicles 13-17)
 - David's Conquests (1 Chronicles 18-20)
 - Organization of David's Kingdom (1 Chronicles 21-27)
 - David's Preparations for the Temple (1 Chronicles 28:11-29:9)
 - David's Farewell and Death (1 Chronicles 29:10-30)
 - Solomon's Reign (2 Chronicles 1-9)
 - Kingship (2 Chronicles 1)
 - Temple Construction (2 Chronicles 2:1-5:1)
 - Temple Dedication (2 Chronicles 5:2-7:22)
 - Solomon's Activities (2 Chronicles 8-9)
- History of Judah (2 Chronicles 10-36)
 - Rehoboam (2 Chronicles 10-12)
 - Abijah (2 Chronicles 13:1-14:1)
 - Asa (2 Chronicles 14:2-16:14)
 - Jehoshaphat (2 Chronicles 17:1-21:1)
 - Jehoram (2 Chronicles 21)
 - Ahaziah (2 Chronicles 22:1-9)

- Athaliah and Joash (2 Chronicles 22:10-24:27)
- Amaziah (2 Chronicles 25)
- Uzziah (2 Chronicles 26)
- Jotham (2 Chronicles 27)
- Ahaz (2 Chronicles 28)
- Hezekiah (2 Chronicles 29-32)
- Manasseh (2 Chronicles 33:1-20)
- Amon (2 Chronicles 33:21-25)
- Josiah (2 Chronicles 34:1-36:1)
- Jehoahaz (2 Chronicles 36:2-4)

Source: Adapted from Bill T. Arnold and Bryan E. Beyer, *Encountering the Old Testament: A Christian Survey*, 3rd. ed., (Grand Rapids, MI: Baker Academic, 2015), pp226-256; Andrew E. Hill and John H. Walton, *A Survey of the Old Testament*, 3rd. ed., (Grand Rapids, MI: Zondervan, 2009), p310; John MacArthur, *The MacArthur Bible Commentary*, (Nashville, TN: Thomas Nelson, 2005), pp480-517.

Appendix B:**Outline of Joshua-2 Kings****Joshua**

- Israel Conquers the Promise Land (1:1-12:24)
 - Israel's Entrance into the Promise Land (1:1-5:15)
 - Preparations for Entrance and Later Conquest (1:1-2)
 - Crossing the Jordan (3-4)
 - Circumcision (5:1-12)
 - Conquest Narratives (5:13-12:24)
 - Identification of the Commander of the Lord's Army (5:13-15)
 - Central Campaign (6:1-9:27)
 - Jericho (6)
 - Ai (7-8)
 - Defeat at Ai (7:1-5)
 - Achan's Offense (7:6-26)
 - Victory at Ai (8:1-29)
 - Reading the Law at Ebal and Gerizim (8:30-35)
 - Southern Campaign (9-10:43)
 - Gibeon treaty (9)
 - Battle at Gibeon (10)
 - Northern Campaign (11:1-15)
 - Conquest Summary (11:16-12:24)
- Israel Divides the Land (13:1-21:34)
 - Summary of Instructions and Israel's Remaining Challenge (13:1-33)
 - West of the Jordan (14:1-19:51)
 - Israel's Designated Cities (20:1-21:45)
 - Cities of Refuge (20:1-9)
 - Cities of the Levites (21:1-45)
- Israel Begins to Settle into the Land (22:1-24:33)

- Division of Land East of the Jordan and An Early Misunderstanding Almost Leads to Civil War (22:1-34)
- Joshua's Final Challenges to God's People (23:1-24:28)
 - First Speech (23:1-16)
 - Second Speech (24:1-28)
- Three Burials (24:28-33)

Judges

- Introduction and Summary regarding Israel's Disobedience (1:1-3:6)
 - Incomplete Conquest of the Canaanites (1:1-2:5)
 - The Decline and Judgement of Israel (2:6-3:6)
- Covenant Disobedience and Judgement: Cycle of Apostasy - Select History of Judges (3:7-16:31)
 - Othniel vs. Mesopotamians (3:7-11)
 - Ehud and Shamgar vs. Moabites (3:12-31)
 - Deborah vs. Canaanites 4:1-5:31)
 - Gideon vs. Midianites (6:1-8:32)
 - Tola and Jair vs. Abimelech's Effects (8:33-10:5)
 - Jephthah, Ibzan, Elon, and Abdon vs. Philistines (10:6-12:15)
 - Samson vs. Philistines (13:1-16:31)
- The Collapse of Society (17:1-21:25)
 - The Breakdown of Religious Life: Idolatry of Micah and the Danites (17:1-18:31)
 - The Breakdown of Justice and Civil Order: Crime at Gibeah and War Against Benjamin (19:1-21:25)

Ruth

- Introduction: Naomi and Elimelech's Ruin in Moab (1:1-5)
- Naomi and Ruth Return to Bethlehem (1:6-22)
- Ruth Encounters Boaz in His Field (2:1-23)
- Ruth and Boaz's Romance: Ruth Visits the Threshing Floor (3:1-18)
- Boaz Redeems Ruth (4:1-12)
- God Rewards Ruth and Boaz with a Son (4:13-17)
- Concluding Genealogy: David's Right to the Throne of Judah (4:18-22)

1 Samuel

- Transitional Period (1:1-7:17)
 - Samuel: The Prophet (1:1-7:17)
 - Birth of Samuel (1:1-28)
 - Hannah's Prayer/Song (2:1-10)
 - Growth of Samuel (2:11-26)
 - Oracle Against Eli's House (2:27-36)
 - Word of the Lord through Samuel (3:1-4:1a)
 - Samuel: The Judge (4:1b-7:17)
 - The Ark Narrative (4:1b-7:1)
 - Israel's victory of the Philistines and Samuel's Judgeship (7:2-17)
- The Reign of Saul: First King over Israel (8:1-15:35)
 - Saul's Ascent to the Kingship (8:1-12:35)
 - Israel's Demand for a King (8:1-22)
 - The Process of Saul Assuming the Kingship (9:1-11:13)
 - Samuel's Exhortation to Israel Regarding the King (11:14-12:25)
 - Saul's Decline in the Kingship: The Revealing of Saul's Heart (13:1-15:35)
 - Saul's Rebuke (13:1-15)
 - The Wars of Saul (13:16-14:52)
 - Saul's Rejection (15:1-35)

- Saul and David: The Transfer of Israel's Kingship (16:1-31:13)
 - David's Introduction (16:1-17:58)
 - Anointing (16:1-13)
 - Entering Saul's Court (16:14-23)
 - David the Warrior of the Lord: Defeat of Goliath (17:1-58)
 - David Driven from Saul's Court (18:1-30)
 - Saul's Anger and Fear Towards David (18:1-30)
 - Johnathan's and Michal's Defense of David (19:1-20:24)
 - Saul Pursues David and David Flees (21:1-28:2)
 - Saul Kills the Priest at Nob (21:1-22:23)
 - David Spars Saul's Life Twice (23:1-26:25)
 - David's Despair and Philistine Refuge (27:1-28:2)
 - Saul's Death (28:3-31:13)
 - Saul's Final Night (28:3-25)
 - David is Dismissed by the Philistines (29:1-11)
 - David's Destruction of the Amalekites (30:1-31)
 - Saul's Final Day (31:1-13)

2 Samuel

- David's Reign as King in Israel (1:1-20:26)
 - David's Rise to Kingship over Judah (1:1-3:5)
 - Death of Saul and Jonathan, David Laments (1:1-27)
 - David is Anointed by Judah (2:1-7)
 - David's victories over Saul's House (2:8-3:1)
 - David's Wives and Sons in Hebron (3:2-5)
 - David's Rise to Kingship over Israel (3:6-5:16)
 - Death of Abner and Ishbosheth (3:6-4:12)
 - David is Anointed by all Israel (5:1-5)

- David's Conquest of Jerusalem (5:6-12)
- David's Wives and Sons in Jerusalem (5:13-16)
- David's Triumphant Reign (5:17-8:18)
 - Victories Over the Philistines (5:17-25)
 - Spiritual Victories (6:1-7:29)
 - Establishment of Davidic Covenant (7:1-29)
 - David's Victories over the Philistines, Moabites, Arameans, and Edomites (8:1-18)
- David's Troubled Reign (9:1-20:26)
 - David's Kindness to Mephibosheth (9:1-13)
 - David's Sins of Adultery and Murder (10:1-12:31)
 - David's Family Troubles: Amon Rapes Tamar (13:1-14:33)
 - Rebellion Against David (15:1-20:26)
 - Absalom leads a revolt (15:1-19:43)
 - Sheba leads a revolt (20:1-26)
- Epilogue (21:1-24:25)
- God's Judgement Against Israel (21:1-14)
- David's Heroes (21:15-22)
- David's Song of Praise (22:1-51)
- David's Last Words (23:1-7)
- David's Mighty Men (23:8-39)
- God's Judgement against David (24:1-25)

1 and 2 Kings

- The United Kingdom: Solomon's Reign (1 Kings 1:1-11:43)
 - Solomon's Accent (1 Kings 1:1-2:46)
 - Glory of Solomon's Reign (3:1-10:29)
 - Beginning of Solomon's Wisdom and Wealth (1 Kings 3:1-4:34)
 - Preparations for Building the Temple (1 Kings 5:1-18)
 - Building of the Temple and Solomon's House (1 Kings 6:1-9:9)
 - Additional Building Projects (1 Kings 9:10-28)
 - Culmination of Solomon's Wisdom and Wealth (1 Kings 10:1-29)
 - Decline and Tragic End of Solomon's Reign (1 Kings 11:1-43)
- The Divided Kingdom: Kings of Israel and Judah (1 Kings 12:1-2 Kings 17:41)
 - The Rise of Idolatry (1 Kings 12:1-14:31)
 - Rehoboam of Judah (1 Kings 12:1-22)
 - Jeroboam I of Israel (1 Kings 12:22-14:20)
 - Kings of Judah and Israel (1 Kings 15:1-16:22)
 - Dynasty of Omri and Its Influence: The Rise and Fall of Baal Worship in Israel and Judah (1 Kings 16:23- 2 Kings 13:25)
 - Introduction to Baal Worship (1 Kings 16: 23-34)
 - Opposition of Elijah to Ball Worship (1 Kings 17:1-2 Kings 1:18)
 - Influence of Elisha regarding the One True God (2 Kings 2:1-9:13)
 - Baal Worship Overthrown in Israel (2 Kings 9:14-10:36)
 - Baal Worship Overthrown in Judah (2 Kings 11:1-12:21)
 - Death of Elisha (2 Kings 13:1-25)
 - Kings of Judah and Israel (2 Kings 14:1-15:38)

- Defeat and Exile of Israel by Assyria (2 Kings 16:1-17:41)
- The Surviving Kingdom: Kings of Judah (2 Kings 18:1-25:21)
 - Hezekiah's Reign (18:1-20:21)
 - Manasseh's Reign (21:1-18)
 - Amon's Reign (21:19-26)
 - Josiah's Reign (22:1-23:30)
- Defeat and Exile of Judah by Babylon (2 Kings 23:31-25:21)
 - Jehoahaz's Reign (23:31-35)
 - Jehoiakim's Reign (23:36-24:7)
 - Jehoiachin's Reign (24:8-17)
 - Zedekiah's Reign (24:18-25:26)
 - Jehoiachin's Release (25:27-30)
- The People's Continued Rebellion and the Lord's Continued Mercy (2 Kings 25:22-30)

Source: Adapted from Bill T. Arnold and Bryan E. Beyer, *Encountering the Old Testament: A Christian Survey*, 3rd. ed., (Grand Rapids, MI: Baker Academic, 2015), pp141-226; John MacArthur, *The MacArthur Bible Commentary*, (Nashville, TN: Thomas Nelson, 2005), pp256-477.

Appendix C:

Potential Chronological Dating of the Early (United) Monarchy

| Potential BC Date | Event |
|--------------------------|---|
| 1100? | Birth of Samuel |
| 1070? | Birth of Saul |
| 1050? | Birth of Jonathan |
| 1040 | Birth of David |
| 1030? | Beginning of Saul's Reign |
| 1028? | Anointing of David |
| 1012? | Death of Samuel |
| 1010 | Death of Saul, Beginning David's Reign in Hebron |
| 1003 | David becomes King Over All Israel |
| 970 | Death of David, Beginning of Solomon's Solo Reign |
| 930 | Death of Solomon |

Source: Adapted from Ian Provan, V. Philips Long and Tremper Longman, A Biblical History of Israel, 2nd ed., (Louisville KY: Westminster John Knox Press, 2015), table 8.1.

Note: Question Marks indicate the most suppositional dates.

Appendix D:**Potential Chronological Dating of the Later (Divided Monarchy**

| Kings of Judah | | Kings of Israel | |
|-----------------------|---------|------------------------|---------|
| King | BC Date | King | Date |
| Rehoboam | 930-913 | Jeroboam I | 930-909 |
| Abijah | 913-911 | | |
| Asa | 911-870 | Nadab | 909-908 |
| | | Baasha | 908-885 |
| | | Elah | 885-884 |
| | | Zimri | 884 |
| | | Omri | 884-873 |
| Jehoshaphat | 870-846 | Ahab | 873-852 |
| Jehoram | 851-843 | Ahaziah | 852-851 |
| Ahaziah | 843-842 | Jehoram | 851-842 |
| Athaliah | 842-836 | Jehu | 842-814 |
| Joash | 836-798 | Jehoahaz | 817-800 |
| Amaziah | 798-769 | Jehoash | 800-784 |
| Azariah | 785-733 | Jeroboam II | 789-748 |
| Jotham | 758-743 | Zechariah | 748-747 |
| | | Shallum | 747 |
| Ahaz | 743-714 | Menahem | 747-737 |
| | | Pekahiah | 737-735 |
| | | Pekah | 735-732 |
| Hezekiah | 727-698 | Hoshea | 731-722 |
| Manasseh | 698-642 | | |
| Amon | 641-640 | | |
| Josiah | 639-609 | | |
| Jehoahaz | 609 | | |
| Jehoiakim | 608-598 | | |
| Jehoiachin | 597 | | |
| Zedekiah | 596-586 | | |

Source: Adapted from Ian Provan, V. Philips Long and Tremper Longman, *A Biblical History of Israel*, 2nd ed., (Louisville KY: Westminster John Knox Press, 2015), table 9.1; cf. Andrew E. Hill and John H. Walton, *A Survey of the Old Testament*, 3rd. ed., (Grand Rapids, MI: Zondervan, 2009), figure 15.2a and figure 15.2b; Arnold and Bryan E. Beyer, *Encountering the Old Testament: A Christian Survey*, 3rd. ed., (Grand Rapids, MI: Baker Academic, 2015), p205.

Appendix E:**The Work of Jesus Christ**

| Prophet | → | Priest | → | King |
|----------------------------|---|---------------------|---|-------------------------|
| To teach | | To sacrifice | | To empower |
| Christ preaches | | Christ atones | | Christ governs |
| Pedagogy | | Expiation | | Guidance and protection |
| Earthly ministry | | Dying ministry | | Glorified ministry |
| Messianic beginning | | Messianic sacrifice | | Messianic consummation |
| Mosaic type | | Aaronic type | | Davidic type |
| The Rabbi | | The Lamb | | The end-time Governor |
| God revealed | | Humanity redeemed | | Redemption applied |

Source: Adapted from Thomas C. Oden, *Classic Christianity: A Systematic Theology*, (New York, NY: HarperCollins Publishers, 1992), p366.

Note: Arrows added.

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